THE

"HINDU MESSAGE"

A Weekly Review of Indian and World=Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

Vol. 2.] THURSDAY AUGUST 1, 1918. [No. 15.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.
For *bona fide* students Rs. 3 only.
Single copy As. 2 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, The Hindu Message, *Srirangam.*

A Vision Of India.

TUNGA, BHADRA & KRISHNA.

By K. S. Ramaswami Sastri, B.A., B.L.

How shall I sing: O mother sweet, of thee
In tones of rapture and in accents clear,
Of thee to whom all through the livelong year
I come with undiminished ecstacy ?
Upon thy banks my eyes did ope and see
The light ; and in thy lap, O mother dear,
I drew my first sweet breath. Unknowing fear
I spent with thee my golden youth in glee.
Where'er in hapless later life I roam,
Whate'er my destined sun of joys and woes,
Or my love's truth for God's eternal laws,
I turn to thee as my soul's native home.
Save me from rapture's fierce relentless foes
And let my sorrows have a sudden pause.

The Hindu Message

THURSDAY EVENING 1, AUG., 1918.

The Reform Proposals in Detail.—II.

We shall now take up the relations of the India Office to the Government of India. These relations have often been of a most uncertain kind. Lord Salisbury held that the Secretary of State was the absolute and imperial master of the Governor-General of India, and that by a provision of the Act of Parliament which declares that "the Secretary of State shall superintend all acts, operations, and concerns which in any way relate to or concern the government or revenues of India, and all grants of salaries, gratuities and allowances, and all other payments and charges whatever out of or on the revenues of India." Lord Curzon, on the other hand, held forth eloquently that "*the man on the spot*" should be trusted. India has been the sport of theories and theorists and hence it has suffered and also gained. Whether the Viceroy acted as a mere *agent* and carried out the Secretary of State's orders, or as the man on the spot who was allowed to do the right according to his judgment and capacity, our fate was simply left to be determined by the sweet will and pleasure of the person who held the reins of the Indian administration. If the Viceroy was a man of noble impulses and sympathies like Lord Ripon, his reign was marked by popular legislation and benevolent administrative reforms. If on the other hand, he was a champion of the theory of "The white man's burden," he hurled the bureaucratic machine on the heads of the people, forgetting that a machine let loose will deal recklessly and relentlessly with all it encounters according to inexorable laws and without any consideration for the feelings of the heart of man as a species or the special traditions and characteristics of the racial variety with which it is particularly concerned. Lord Lytton and Lord Curzon are the Viceroys whose names occur to us as examples of men who carried out to its extreme logical limits the theory of the man on the spot and their Indian Viceroyalties abounded in scandals and unpleasant sensations from start to finish. Lord Morley on the other hand laid hold of the *agency* theory during Lord Minto's Viceroyalty and did much to reform the Indian administration and lay the foundation for further reforms when the time became ripe and propitious.

It was Lord Hardinge who, for the first time, realised that the Government of India must identify itself with the interests of the Indian people and become a *truly* Indian Government, and thereby helped to overthrow both the rival theories which so long had ruled and kept the people of India bound in adamantine chains of slavery. Now that the British Ministry has laid down that the goal of responsible government is to be worked out and attained by India in the near future, we may be assured that those two rival theories of the past are practically dead and will never again revive as theories. But the bureaucratic machine is still at work, and its influence on Mr. Montagu is apparent in the division,—according to the Reform Scheme of the work of administration into "re-

served" matters and "transferred" matters.

We have serious doubts whether this reservation and this transfer will work well in practice. The report says:—"Now that His Majesty's Government have declared their policy of developing responsible institutions in India we are satisfied that Parliament must be asked to assent to set bounds to its own responsibility for the internal administration of that country." Of course, Parliament will be asked to divest itself of its responsibility with regard to what are called "transferred subjects." At the same time the Secretary of State and the Government of India would have to furnish whatever information it wants with regard to those matters. So long as this obligation exists, it will be impossible to prevent Parliament from taking cognisance of any matter it thinks deserving of notice. Parliament alone can make and unmake ministries. So long as this power remains with Parliament, the supremacy of Parliament must remain the most undoubted and the most important constitutional fact of Imperial Britain, and no power or person or corporation in the Empire can cope with it in strength and prestige. Hence, we can only regard as mere meaningless verbiage the attempt to lay down "broadly" that "Parliament must be prepared to forego the exercise of its own power of control, and that this process must continue *pari passu* with the development of responsible government in the provinces and eventually in the government of India" Of course, when Parliament passes a law, it is expected to observe its provisions and will doubtless duly and faithfully conform to them. But it is strange, indeed, to be told that responsible government in India means freedom from the control or supremacy of Parliament. It is not in that sense that we have understood the policy announced by the British Ministry on the 20th August last. Nor do we think that even the Colonial Dominions of Great Britain enjoy responsible government in this sense. At least we in India want to have responsible government in the sense of being free from the control of the Indian bureaucracy, not from that of the Parliament of the Empire. The framers of the Report themselves say of the official government in India:—"Because it is bureaucratic it is naturally less anxious to move than a responsible government." This is exactly the reason why the Indian people want to have responsible government—a government free from the irresponsible official control of the Indian Civil Service autocracy.

While the case stands thus in regard to the "transferred" matters, those matters which are "reserved" are intended to pass completely under the control of the Government of India. The Report says:—"There should be such delegation of financial and administrative authority as will leave the Government of India free, and enable them to leave the Provincial Governments free, to work with the expedition that is desirable." While the remarks we have above made with regard to the absolute and undoubted supremacy of Parliament apply here too, we think that it will carry consternation everywhere in India if this proposal is seriously intended to be put into force. If, in all "reserved" matters, Parliament is to be asked to sanction this self-denying

ordinance of non-interference and ceases to be the ultimate centre of Imperial authority, the Indian bureaucracy will become invested with absolute power to utilise those Indian resources which its control over those matters will give it, for its own advantage. Both Parliament and Secretaries of State do at present occasionally interfere to restrain the Indian Civil Service bureaucracy when it is bent on mischief. We need only adduce the example of the position of Indian affairs during Lord Curzon's Viceroyalty to make clear what we mean. Hence, in regard to these "reserved" matters, reform so-called is nothing but the *unabashed* attempt of the Indian bureaucracy to divest itself of even the remotest possibility of control by any superior or external authority. Whenever any generous or philanthropic member of either House of Parliament attempts henceforth to bring any Indian matter, however serious or notorious, before the assembly, it will be easy to rule him out as an impertinent meddler in affairs which do not concern it. The report says:—"It is not part of our plan to make the official governments less amenable to the control of Parliament than hitherto." But the tendency of the present proposals is exactly that, and neither more nor less. The report itself says candidly:—"It will follow in such cases in future that when the policy of the executive government in India is challenged, Parliament must be asked to accept the explanation that in accordance with deliberate policy the Government of India have been given discretion in respect of the topic in question." The Indian people do not want reform in this sense. They wanted freedom from the irresponsible control of the Indian bureaucracy, and they are asked to accept its present autocracy free from the possibility or probability now existing, at least in extreme cases of misgovernment, of Parliament or the Secretary of State intervening on behalf of, and in the interests of, the Indian people. Truly, we ask for bread, and get nothing but stone instead.

We are told that a Committee is to sit in London in order to examine and report what modifications are to be made in the present constitution of the Council of India. The object is stated to be "to enable an Indian element to be employed at the India Office otherwise than on the Council of India." We must wait for the proposals actually made before we can make any observations on this part of the report. But we must remark that we are not much enlightened, or rendered hopeful, by reading the following cryptic utterance:—"It will probably be well to modify the present constitution of the Council of India, and to arrange if not for the recruitment of the India Office staff from the Indian Civil Service, at least for some interchange of personnel between the staff of the India Office and the public services in India." If ever language was given to man to conceal his thoughts, it must be the language of this sentence. The late eminent British statesman, Mr. W. E. Gladstone, was credited with a mastery of the art of uttering sophistical and rhetorical sentences which could be interpreted in a variety of ways so as to suit occasions as they arose. The framers of the Reform Report have clearly here out-Heroded Herod himself.

It only remains for us, while on this part of the subject of reform, to say that we quite approve of the two proposals made in the Report, viz., *first*, that the salary of the Secretary of State is to be transferred to the Home Estimates; and (2) that a Committee of the House of Commons is to be selected from members of both Houses at the beginning of each session to study Indian questions and make reports to Parliament regarding them before the annual debate on the Indian Estimates.

Indian Sedition.

The Rowlatt Committee was appainted by the Government of India "to investigate and report on the nature and extent of the criminal conspiracies connected with the revolutionary movement in India," and also "to examine and consider the difficulties that have arisen in dealing with such conspiracies, and to advise as to the legislation, if any, necessary to enable Government to deal effectively with them." The Committee has not submitted its report. We confess we are surprised to learn that the Germans not only employed Indians in foreign lands to produce and disseminate Anti-British litetature in India, but also actively participated in a Bengal plot to land arms and ammunition by German chartered ships at the mouth of the Ganges. Not only were there plots against Government in Bengal, Bombay and Punjaub, but even the sedition cases in this mild Southern Presidency of ours are traced to their foreign sources. The Report also bears witness to the manner in which the revolutionary plots and conspiracies were encountered everywhere by the loyal sections of the Indian population. The Committee suggests various preventive, punitive, and legislative measures for dealing with sedition in the future.

We have often made it clear that the Indian people, including the modern educated Indians as a whole, have not the least sympathy with sedition of any kind or form. We have always been a law-abiding people. The idea of being discontented with the law-making power with a view to its improvement is one new to us, and imported from the West. Hence, we have not only been a law-abiding, but also a long-suffering people. The idea of revolt or sedition against the sovereign is also foreign to the Indian nature, and we regard him as a manifestation of the divinity in human form. Hence, it is clear that only a few misguided individuals trained under, or instigated by, foreign mischief-mongers are responsible for the introduction and working of revolutionary or anarchist plots and ideas. The government must, therefore, use the new machinery and powers of law which they will attempt to secure in the near future against these men in the first instance. We trust, also, that they will take steps to proclaim widely their intention to strike at revolutionaries and mercilessly destroy them, so that the people at large may be placed on their guard against the subtle allurements of the gang of revolutionaries of whom we hear in the Rowlatt Report.

We trust, also, that Government will not *at once* put into force all the powers which they may obtain from the Legislature, or even ask the Legislature for all the powers which

are mentioned and recommended for acquisition by Government in the Report. The *Amrita Bazaar Patrika* has truly said that "some of the suggestions of the Committee will simply take away the breath of the Indian public." While we are of opinion that every necessary action should be taken to extirpate the revolutionary movement, we are afraid that unscrupulous members of the Indian police might use any extraordinary powers they might obtain in a manner which will endanger the freedom of action essential to the daily life of the peaceful citizen bent on securing the public prosperity and progress. In a country like India ruled by foreigners and a country, too, subjected to the exploitation of foreigners—the interests of the country and its indigeneous inhabitants often suffer by the action both of the rulers and of those who enjoy the prestige of belonging to the ruling race. We have heard frequently of cases of Indian policemen who are so subservient or unscrupulous as to apply their powers against those who are engaged in the task of protecting the interests of the Indian people—or what they honestly consider such—against the encroachments to which they are liable by the proceedings of legislators, administrators, adventurers, or exploiters. When respected and eminent Indians like Messrs. Tilak, Pal, Ghose, carry on a public agitation for the protection of Indian interests and the securing of a larger freedom for their country, it is not at all right to connect their activities with the revolutionary or anarchist propaganda which the Germans or other enemies of Great Britain promote in foreign lands with misguided Indians or others as their subservient tools. We fear, that, in many cases, what is called "incipient sedition" in the report may only be some one of the erratic courses or incidents which are not altogether capable of being foreseen and prevented even when the most high-minded of men lead and organise a legal and constitutional agitation such as the Indian movement against Lord Curzon's regime. If, in all such cases, the measures of detention, arrest, search, restriction of residence, demand for security, &c., recommended by the Rowlatt Committee were freely resorted to, we fear that not only all constitutional political agitation will cease, but something approaching a reign of terror will be established *at least occasionally* in various localities. It will no doubt be said that officials are reasonable men and that every precaution will be taken to see that they are guided by the restraints of reason and that the Committee have recommended ample safeguards. But safeguards have a way of disappearing when men's minds are under the influence of passion and prejudice. Nor do we consider that it is enough to include a non-official Indian among those who are appointed to investigate cases of "incipient sedition." For, much depends on the kind of non-official Indians who may be appointed, and even if they are men of the right sort, it is by no means certain that men who are in a minority can do much good.

But, after all, we must not fail to remember the great truth contained in the memorable saying of John Bright that "force is no remedy" for sedition, or even for revolutionary activities. In Ireland, even after a quarter of a century or more of coer-

cion in the first instance, and of the policy of "Killing Home Rule by kindness" later on, we find that seditious and revolutionary movements have not ceased, and that the British Ministry is still planning various schemes anew for the putting down of unrest. India, however, is a country which is much easier to govern than Ireland, and our people are the most peaceful and least criminally-inclined people in the world. But even in India, we have the love of freedom which is the instinctive gift of Nature to all human beings. We have not the least doubt that, if our rulers carry out their proposal of granting self-government within a reasonable limit of time, all seditions will cease,—even seditious inclinations can be nipped in the bud. We do not at all object to the application of moderate remedies with ample safeguards against their misuse by unscrupulous men, in order to put down revolutionary propaganda or crimes or even what is called "incipient sedition." But we have no doubt that the consistent and determined pursuit of the policy of promoting the capacities of the people to rule themselves till they are entirely free from outside control is, the best means of extirpating all tendencies to sedition or anarchism, whether imported or indigenous. We trust that Dr. Wilson's ideal of self-determination will be resolutely carried out until India takes its rightful place among the self-governing communities of the Empire. The idea of self-government once born into any civilised land and among a cultured people must ever advance and will never recede or die out. Our rulers are entitled to the eternal glory of having aided in the initiation and carrying out of the measures needed for the idea taking its birth in modern India. Let them also earn the eternal gratitude of the Indian people for having the courage and statesmanship to set up the machinery of self-government among them in full working order for their and our lasting good.

Notes and Comments.

It is sad to learn that the Ex-Tsar Nicholas has been shot by the orders of the "Ural Regional Council" in order to prevent his rescue by an army of Czecho-slovaks which was marching upon Ekaterinburg to effect that object. The Ex-Tsar had a strange career. He was a mild ruler, and his subjects rose against him and dethroned him. He wanted to promote universal peace, and he had to take part in a universal war. Life is full of strange contradictions, and that is what invests it with interest. None of us knows whither we are going, and how we can arrange our affairs to our satisfaction. Calculation is what everybody attempts, but no one succeeds in; and still we are being egged on into making fresh attempts at settling the future through the impulses of self-love ever welling forth from the recesses of our unfathomable human hearts. It is only to the few that power is given to control these impulses; and often these rare souls pass through life unknown and unhonoured or even dishonoured. The late Tsar was a weak man, but a man of good impulses. If, with his generous impulses, he had been able to combine the strength which enables men to lead their fellow-men, he might have left his mark on the future of humanity. He had a real love for India and the ideals of the Indian sages and races. He came to us on a prolonged visit several years ago before he was yet a Tsar, and had his impressions of us recorded in a work which attracted some notice when it appeared. We, Indians, cannot help feeling a sympathy for one who ran so strange a eareer in life

and left it under such strangely tragic circumstances as have marked its close.

*
* *

We have every now and then been reading complaints regarding the high salaries paid to officials in India. The complaints have always seemed to us most reasonable. It is the high salaries of European officials that has in turn led to the slow increase in the salaries paid to Indian officials, though the latter are very ill paid as compared with their European compeers. It is the high salaries, again, earned by officials or Indians that has set the standard of fees demanded by Vakils, and now we hear that the standard has risen so high that there are Vakils who demand 500 Rupees per day and even more; and some are said to earn 20,000 Rupees a month. Hence, there is a rush from all quarters for the posts in Government service and for the profession of law. The more crowded the latter is, the greater are the prizes that fall to those few who are fortunate enough to succeed. Even medicine has now tended to become very lucrative and attractive. But here again a few secure the big prizes, and the many are able to secure only very moderate or even poor incomes. The same phenomenon is noticeable even in Indian trade. The accidents of life tend to make some people suddenly rich, while the great majority either have only a moderate measure of success or even miss the mark and become wretched. The competitive ideal of the West has been introduced into every walk of life in India, and disturbance is the result in every branch of Indian life and every stratum of Indian society. The spiritual peace and the social order for which the Indian sages laboured and the Indian mind yearned have taken their departure from the Holy Land for ever and ever.

*
* *

Lord Montagu of Beaulieu may be unknown to fame, but is entitled to credit for his hope or anticipation that "the time will come when we must develop India's resources for India's sake as well as our own." Here is at least a frank implication that till now that there has been no development of Indian resources "for India's sake." All that has been done has been done in the interest of the exploiting British or other and foreign capitalist, and hence the country has suffered untold disasters in the shape of famine and pestilence.

*
* *

Lord Montagu of Beaulieu, however, shows the cloven foot when he proceeds to say that "the economic development of India is more important than the alteration of the machinery of government." This is all right enough *in theory*. But with the present machinery of Government we have waited ever so long for economic development and not got it. Hence all thinking Indians have resolved to secure self-government as an essential precursor of economic progress. We must have the power of the purse before we can devote our energies to the education of our people in those technical studies and methods of training which have preceded the development of the resources of every country in Europe. It is because the Montagu-Chelmsford scheme does not confer on us the power of the purse that the country at large is unable to accept it. Political reform must in India precede economic development for the reason that so long as a foreign bureaucracy wields power it will utilise it in the future, as it has done in the past, to promote the interests of those who are bent on exploiting the resources of India for their own benefit.

*
* *

There are men among us who think that, if Indian women are made to walk by the side of their husbands on railway platforms or spout forth a number of sentences before a public assembly, they have raised their status and conferred honour on them. Nothing can be a greater mistake. It is in the home that the sphere of women's work lies and it is there that Indian women must enjoy freedom, prestige, and honour. Even according to the prevailing Hindu ideal, the women are entitled to honour and even worship. We perform what is known as the *Sumangili-puja*, the worship of the auspicious wives, on every important occasion such as marriage in the Hindu household. Like many another

institution, this has been allowed in most Hindu families to degenerate into a mere ceremony or show. Let us insist on having the reality, and not be content with a sham. Moreover, Manu insists on assigning to women in the home the most important duty of determining the expenditure and economics of the household. At present most of our prosperous modern Indians only care to regard their wives as play-things to be adorned with costly jewellery or patted and petted so as to be kept in good humour. They do not really cultivate their understandings or confer on them powers in the home which will make them entitled to honour in the true sense of the term. In our view, it is far more important that such steps should be taken to raise the status of women in the home than that women should be exposed to public gaze and admiration with their persons studded with costly jewels and cloths and seated or walking by their husbands' side in places of public resort.

* * *

We often see advertisements in Indian newspapers in which men invite applications from parents (or the girls themselves) who are in search of bridegrooms. We consider that this is a most objectionable proceeding. Among Hindus marriage is considered a most intimate and important affair in an individual's Dharmic career in the world,—an affair which affects also the fate of ancestors and posterity. The public as such has nothing to do with it, and is not expected to concern itself with it. A hundred considerations have to be weighed before any practical steps are taken, and so marriages should not be made a matter of business arrangement between individuals through the medium of newspaper advertisements. When once mercantile intentions and motives are introduced, the idea of Dharma departs, and love cannot easily enter into the relation of husband and wife. Already much mischief has been done by the payment of bride-price and by the recent introduction of the system of bridegroom-price. Men speak of reform, but there are only a very few men who show themselves able to resist the temptation to make a profit of one kind or another when occasion arises. This idea of marrying by advertisement is another blow at the Dharmic idea of marriage, and will lead to unknown evils. Marriage is a holy sacrament and ought to be arranged according to the rules and requirements of Dharma Sastra, if it is to bear fruit in happiness of the right kind in this world or in the life beyond. Such happiness can only spring through love. Now-a-days love is frequently spoken of, but little understood. Love is not a passing feeling or excitement which leads to association or produces the desire for it and is satisfied when it is obtained. It is the *permanent attachment* of the mind to the object longed for or loved, and is mingled with the misery and anguish which invariably follows when there is a rending of the mind even temporarily from the object loved. Such a steady, strong, self-effacing sentiment can never spring in men's minds (or women's) when once the thought of personal gain is allowed to intrude and poison the very fountain-head of family life.

Olla Podrida.

Quite recently some Moplas and some Sepoys got into a friendly discussion over the price of some fish or fowl. A friendly fight followed and some of the friends were sent by the others to heaven to ascertain the exact price. How like these small friendly discussions of individuals are to the friendly discussions of nations which are misnamed wars !!!

* * *

The Czar of Russia became a great traveller in his later life. From the land of imperial sway he travelled to the land of wars ; from the land of wars he went to the land of prisons, from the land of prisons he went to the land of rumours ; and from the land of rumours he has gone off to heaven. And all this has been accomplished in a year. Russia has covered herself with glory.

* * *

The Bombay fever—to mention one of the many names of the new epidemic—has been making a grand tour all over

India. A gentleman calling himself Haridasar bemoans the fact that our modern Indian students show even less powers of resistance than others when confronted with the disease. But he forgets that our students have no time to attend to their bodies or their minds or their souls. They have time only to attend meetings. By too much gassing their general health of body and mind has been affected to an undesirable extent. What is the good of deploring the results when the causes continue in all the fulness of their evil power?

* * *

The season of conferences has begun again. Somebody sets the ball rolling, never mind who. Then the ball gets rolled about from place to place and we have no eyes for anything else. Each proposal is met by counter-proposals and there is forthwith a war of tongues and pens. Peripatetic orators of all degrees of fitness and unfitness come and talk our heads off. Hearing and talking we lay waste our powers.

* * *

The Hindu Missionary Society has celebrated its anniversary in Bombay. Opening ceremonies, inaugural addresses, ordinary meetings, extraordinary meetings, debates, addresses, quarterly celebrations, half-yearly celebrations, anniversaries, valedictory addresses, group photos, refreshments, etc. etc. etc.—these form the sum of life for us. One Gopaldas converted from Islam to missionary Hinduism is said to have spoken of Hinduism with a wonderful reverence not possessed by born Hindus. Well done, Gopaldas! Meantime two Europeans have been converted from Christianity to Islam. We have been hearing also of conversions from Hinduism to Christianity recently. It is a mad world, my masters!

* * *

The Indian Scoutmaster has been propounding a mathematical problem about A and B. If A starts a scout movement and B starts another scout movement later on, is A the rival of B, or B the rival of A? This is one of the most important and urgent problems awaiting solution and I accordingly commend it to the earnest attention of my countrymen.

* * *

Meantime the campaign of hate within the Hindu Society is going on and the poison is spreading far and wide. What is the good of all the franchises and privileges and liberties in the whole world if there is not love in our hearts, kind words in our tongues, and deeds of service and uplift performed by our hands? The Brahmins have flung away their old life and openly flaunt their contempt for the old life. The other sections of the community have begun to loosen and throw away the few still existing social bonds. The women also have joined in the unholy task. They are failing in childward care and have joined in the mad game of haranguing and hearing ranting harangues. Club-going and cards-playing have superseded temple-going and *Japams* as joys of life. The beautiful and becoming dress of our women is beginning to have strange transformations. High-heeled and foot-crushing boots which can be guaranteed to deform human feet have invaded our hearths and homes. As for men, their energies are exhausted by a daily battle with hair which, undaunted by the razor, during nights grows luxuriently to be slaughtered and offered as a morning offering to the only surviving God—the God of fashion. Saratorial glories of diverse forms and colours are our true joys in life, next only to the joys of eating anything and anywhere. Our hunger seems to have grown in inverse ratio to health and the dyspeptics of today—and every educated man is or must be a dyspeptic if he deserves to be called educated —eat oftener and more varieties than the healthy man will or can. Hurrah! we are very near the millennium and are happy beyond measure.

SCRUTATOR.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

Price per copy Annas 4 only,

For 50 copies Rs. 10 only.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

(continued)

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४० ॥

Owing to overpowering force of Adharma the women of the families become sinful and corrupt, and when women become sinful and tainted, O Varshneya, there ariseth *Varna Sankara* (confusion of castes).

Notes.

1. Everywhere in all great civilisations the place assigned to womanhood in the racial scheme of life is a perfect and never-failing measure of the refinement and nobility of that race. The Hindu race has always had a high conception of womanhood and its great function as the preserver of life and the guardian of the emotional and spiritual refinements of humanity. Manu says:

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥
शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ॥
संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥

In a famous passage in the Bhagavata in the 3rd skandha 14th adhyaya there is a beautiful and vivid description of everything that the individual and the race owes to the purity and goodness and refinement of the women of the race.

सर्वाश्रमानुपादाय स्वाश्रमेण कलत्रवान् ।
व्यसनार्णवमत्येति जलयानैर्यथार्णवम् ॥
यामाहुरात्मनो ह्यर्धं श्रेयस्कामस्य मानिनि ।
यस्यां स्वधुरमध्यस्य पुमांश्चरति विज्वरः ॥
यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः ।
वयं जयेम हेलाभिर्दस्यून्दुर्गपतिर्यथा ॥
न वयं प्रभवस्तां त्वामनुकर्तुं गृहेश्वरि ।
अप्यायुषा वा कार्त्स्न्येन न ये चान्ये गुणगृध्नवः ॥

2. This grateful sense of the refinement and sweetness of true and tender and gracious womanhood never blinded our race to the other demands of social and spiritual life and our ancestors had further a clear apprehension of the truth that an idolatrous worship of women defeats the very object of worship by rendering it less and less fit to be such an object, because weak and erring human beings when offered the incense of a worship that is due only to God

"Assume the god,
Affect to nod,
And seem to shake the spheres."

A thoughtfnl writer has pointed out that there is a vital connection between such idolatry and divorce in some countries in the West. The graces of inner life are preserved and kept warm and sweet only when surrounded by the atmosphere of spiritual life and illumined and enkindled by the golden sun of Divine Grace.

3. Indeed the entire social system of the Hindus derives its beauty and its immortal vitality from this unique and harmonious combination of reverence for womanhood and obedience to Dharma on the part of women. Such reverence for womanhood is made a source of uplift for men as well as women by being kept within bounds under the inspiration of a higher reverence—the reverence for Dharma as the command of God.

4. Manu warns us against disobedience to Dharma in the matter of marital duties etc. because it results in the loss of those family virtues and graces which are the result of centuries of self-restrained culture.

कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥

(Ch. vii; Verse 63).

5. The sweetness of family life and the preservation of family virtues which is the only secure basis of national greatness depend upon the existence of *true* and *refined* love. The slightest taint in mind is sure to lead to taint in speech and action

and to the ultimate corruption of family morality and eventually of national morality. Manu says :

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।
तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥

Kullukha says in his excellent gloss on this verse :

स्त्रियां मण्डनादिना कान्तिमत्यां भर्तृस्नेहाविषयतया परपुरुषसंपर्कविरहात् तत्कुलं दीप्तं भवति । तस्यां पुनररोचमानायां भर्तृविद्विष्टतया नरान्तरसंपर्कात् सकलमेव कुलं मलिनं भवति ॥

6. Hence it is that Arjuna points out the tremendous and far-reaching consequences of taint in families due to the taint brought in by the corruption of women. In no place in the Gita does the Lord deny this. The Lord goes deeper and gives us the fundamental basis of Dharma and devotion which will bar all such taints from coming in in open or insidious forms. Arjuna says that the worst result of taint is *Varna sankara.* Individual unhappiness and impurity and even the loss of family virtues and graces are of limited application in time and space compared with that utter unloosening of social bonds and that utter confusion of births and social gradatious which are implied in the term *Varna sankara*, the import and importance of which we must fully understand if we want to understand the Hindu scheme of life.

(*To be continued.*)

Kalidasa's Works.

(*Concluded.*)

An age of serene philosophy naturally seeks relief in an age of science and politics. The busy life that followed the age of *Aranyakas* had to find renewed expression in the varied national consciousness of the Indians. The highest ideal of the Indians was, therefore once again expressed by Vyasa through the intellectual consciousness of the nation. The Mahabharata or the fifth Veda of the Indians is an ocean by itself. There is not a single problem which does not find its intellectual solution in the book. The power of ethics is made to be felt in arts and politics and in every other department of human knowledge treated as auxiliary to the Supreme Vidya of the Vedas. Sri Krishna is the embodiment of the cosmic spirit of the age ; and his teachings, the Bhagavadgita, is the cream of Indian philosophy and ethics. From the age of Itihasa and Puranas championed by the mighty intellect of Vyasa we naturally come to the age of the Kavyas. The activity of the soul which becomes first manifested in the organ of *Ahankara*, has naturally to descend through *Buddhi*, or the organ of intelligence, to *Manas*, or the internal organ of perception and the senses or the external organs of perception and activity.

The religion of the Vedas rendered prosaic by the exclusive stress laid by Buddha on the ethical aspect of it, the old society forced to overgrow itself by the introduction of new elements, these, and many other causes contributed to reduce Indian society to the condition of a complex machine. Neither the lofty ethical standard of Vedanta, nor the high intellectual standard of the subsequent epoch was equal to rouse the nation to the beauty of life. A still lower standard which would include within its scope all grades of men and society, and teach by appealing to the senses, was felt necessary. Kalidasa became the prophet of a new age of physical or sense-consciousness. The Kavyas have been defined by the Alankarikas as *Kanta-sammita.* What the Vedas teach through injunctions and prohibitions, and what the Itihasas and Puranas teach through friendly council, is taught in the Kavyas through the sweet love of the beloved for the lover, through the love of the artist for the beauty and sublimity of nature. A good *Kavi* while apparently appealing to the sense should be able to reach the root of all sensations and emotions, of the intellectual and moral consciousness of individuals. He should be self-conscious and start from within and approach the senses. He should not only protect others from being misled by the senses but should also be able to uplift them to his own level. Kalidasa's

genius as an artist has rightly secured to him a high place along with Valmiki and Vyasa and entitled him to the leadership of the third era of Indian national life and culture.

A Sadhu and a Scorpion.

A Sadhu was once bathing in the Ganges. The waters of the river having risen in high floods owing to heavy rains falling in the rainy monsoon, the waves were carrying away a scorpion which had accidentally slipped into the current. Seeing the helpless condition of the scorpion, fearing that it might loose its life, the Sadhu who was bathing, was moved to pity and descending into the waters, rescued it and helped it to the land. While he was rescuing it, the scorpion stung him sharply on the hand. Pained by the vicious bite of the creature the Sadhu patiently suffered and hastened to finish the bath, when again he found the scorpion had fallen into the waters, being carried away by the waves. Moved to instant compassion, despite the sharp pain on the hand, the Sadhu descended into the waters, and brought it to the land, when he was again viciously stung by the animal. When it had happened again and again, the thought arose in his mind, that 'I should not save it another time, as the excruciating pain of its successive stings is giving me death-agonies.' At once his *viveka* (discrimination) was awakened, and began to reproach him with these words, "Your action in declining to save does not befit thee. It is not worthy of your Sadhu nature. Learn from the scorpion and take a lesson from his actions. You helped him time and again, you saved his life, still he did not give up his vicious nature, but in return for your services he stung you repeatedly according to his own low and vile nature; how can you then, O Sadhu, give up your own noble nature as a Sadhu and refuse to render help and succour to one in distress, simply because he is acting wickedly propelled by his own wicked nature. In spite of hundred faults and acts of ingratitude and harm, cease not from helping and serving others."

Gleanings.

Self-surrender.

(BY SWAMI VISHUDDHANANDA.)

Self-surrender is a calm and sweet resignation to God—a blissful state which can be attained through long, long years of spiritual practices. Our egoism to which we cling most tenaciously is the root of all evil in our transmigratory existence and is also the cause of our bondage to this world. The more the ego predominates in us, the farther we are away from God, the greater our sufferings and tribulations in this world. The *summum bonum* of life is therefore to dedicate our ego to God. This state of self-surrender is compared to a sort of sweet repose which we enjoy after a period of hard and strenuous physical labour. It is indeed a blissful state, having no idea of 'me and mine' and all our thoughts and energies flow Godwards, we obey His will and live in Samsara quite free as a bird flying about in the open expanse of the sky.

Is it possible to resign our ego to God and work without the idea of Aham ('I-ness') or having no thought of the doer? To this question we reply that we can do a greater amount of work when we have no selfish ends in view and in a more perfect way than we can ordinarily work in our every-day life with the idea of egoism. Our scriptures aim at self-abnegation and teach us how by following various means and methods prescribed by them we can attain to this state of liberation. The Lord Sri Krishna instructs his beloved disciple Arjuna in the Gita as to how he should conduct himself in the battle-field. Here we find the secret of work taught to Arjuna. The work when done with a selfish object in view, says the Lord, and with the idea of a doer binds a man and the results accruing thereby must necessarily produce effects on him. He therefore cautions Arjuna not to have an eye on the results of the work he performs and exhorts him to fight as a true Kshatriya, being an instrument in His hands and surrendering his ego to Him. The Lord goes on to say that the *gunas* of Prakriti perform all actions but the Atman of man deluded by the idea of egoism, wilfully takes the fetters round the feet by accepting the idea of 'I am the doer.' Arjuna could not grasp the subtle philosophy of work but Sri Krishna led him step by step and pointed

out that he would not clearly understand this philosophy until he resigned himself to Him. Arjuna found it next to an impossibility to follow this teaching and so the Lord took compassion on him, lifted the veil from the face of the Future and showed him His Universal Form. The sight of this made him realise that his kinsmen with whom he had hesitated to fight on the eve of the battle were all lying dead in that all-pervading Form. Thus, his eyes were opened and he was impressed with the idea that Prakriti in its own working out will compass its ends, that he also as a player of Prakriti must play his part as an instrument in His hands. Arjuna desisted from fighting because of his attachment for this 'me and mine,' his own personal likes and dislikes deterred him from treading the path which duty and righteousness clearly pointed out. The thought of sin in killing his kinsmen in battle now altogether left him and after dedicating his self to the Lord he was able to fight as a true Kshatriya. The secret of Karma is therefore to dedicate our 'self' to God and work as an instrument in His hands for righteous ends leaving its fruit to him. Then to whatever crosses and difficulties our duty may take us we shall be able to tread the path with unflinching steps.

Thus by giving our 'self' to God, there is an infinite expansion of the bounds of our life, and we no more limit ourselves to the narrow interests of 'me and mine.' If the pleasure of attachment to the selfish 'me and mine' is so much that we do not desire to part with it, then think of the bliss of the infinite life, when this circle of 'me and mine' expands and takes in wide spaces of life and interests. Coming out of narrow grooves with little interests and desires, we begin to live the life of the All. It is then that we begin to feel for others and play a real part in the world and help the cause of suffering humanity, but so long as we have the idea of 'me and mine' implanted in us we are no better than ordinary mortals bound by the pairs of opposites, viz, pleasure and pain, happiness and misery and the trivial interests of life absorbing and obsessing our whole mental field.

The great prophets and saviours of the world who have trampled this self under foot, how they impress us with their largeness of vision, their wide mental horizon! Their sense of a Divine order in things, their wide out-look, their transcendental emotion and striving for Ideals, everything about them is on a large and grand scale; all these irradiate from them increasing their strength and stature; they seem to us like gigantic Figures, "their heads striking the skies, their shadows covering the earth." Think of Lord Buddha whose heart was as broad as the infinite ocean. Not born with 'self' he made the sufferings of the world his own and strove to find a way out. He had not the least idea of 'me and mine' in him. Sri Ramanujacharya who was as great a soul as Buddha, when initiated by his Guru, was particularly asked not to reveal the sacred *mantram* he had received from him and that it should be kept in strict confidence. But Sri Ramanujacharya knew the efficacy of the *mantram*, and felt an indomitable passion to give it to the ignorant people merged in ignorance in order that they might be saved. His heart bled as it were for the miserable condition of his brethren. Mounting the tower of Conjeeveram he exclaimed. "Come, all ye children of my Beloved, I shall deliver you from the miseries of the world, Take this sacred *mantram*, repeat it and ye shall be saved." When his Guru came to know that he had disobeyed him by giving out the *mantram*, he became angry with him and said, "Thou art doomed for ever, thou hast dared to disobey me, thy Guru, and as a result thou shall live for ever in hell." Sri Ramanuja imploring his pardon said, "My beloved Guru, true it is that I have disobeyed you and that I am doomed for ever. I am ever ready to go to hell and be there till the end of the creation, but I shall have the consolation that I have saved so many thousands of ignorant souls at the sacrifice of my own insignificant single self." Just think of the unbounded love of this great Acharya of Southern India towards these ignorant souls. We instinctively bow in reverence before these giants among men who bore a world's woe on their shoulders and who made the whole world their own and we seem pygmies in comparison, through our obsession with the little interests of our little lives. Is it possible to think of others much less to love them more, when we are centred in ourselves? No, this expansion of heart is possible only when we are rid of the idea of egoism. As instruments in His hands, when we are able to do this we shall be true workers and

attain to the state of liberation in our life. This is the ideal of the Karma Yogins.

Now we shall see how the devotees resign themselves to the Lord and live in Him and work as instruments in His hands. They approch Him by establishing some relationship with Him such as father or mother or master etc., and worship Him in that light with fervent devotion. They offer what they possess viz. wealth, property, nay their own body and mind unto their beloved and remain satisfied with pure devotion only. When the Love for God begins to grow in intensity everything is covered over by it, all things are seen as the Beloved's and our love flows to all without any distinction or hindrance. When this all-devouring love af God dawns on the human heart, he is raised far above the human level. In this flood-tide, the personality of the devotee is drowned, and pain and pleasure, good and evil, happiness and misery are the same to him, as all "the dual throng" come from the Beloved. They never look to their physical comforts and sacrifice everything for Him. This absolute reliance of the devotees is really wonderful. All the pains and pleasures, sorrows and miseries of life are annulled by it. Pavhari Baba, the great Saint of Ghazipur, we are told, was once bitten by a cobra and subsequently shut himself up in his cell for three days; when he came out, his disciples asked him and he replied, 'My children, a messenger from the Beloved came.' This perfect reliance on God is the effacement of the idea of 'me and mine' and is the outcome of complete resignation to God. Hence we have read of Sri Ramakrishna praying to the Divine Mother, 'Oh Mother, I am Thy machine and thou art one working the machine. I am Thy chariot, Thou art my charioteer. I am Thy room, Thou art my tenant etc.' He dedicated his ego to Mother and lived as a five-year old child of Her with no attachments for things of the world. Love is reciprocal. The Lord loves His devotees and He is attracted by them through their devotion just as a piece of iron is attracted by a magnet. He comes nearer and nearer and manifests Himself to them and they completely resign themselves to Him and attain perfection. So we find that self-surrender is also the ideal of the devotees. This is the end of their spiritual Sadhana, when they are able to give themselves up to God, along with what they call 'me and mine.' Nothing will be able to produce a reaction on them and make them become identified with them. Verily the bonds of the world will then be cut. In whatever circumstances or place the devotee is placed, his heart is given to the Lord and the compass of his mind is true to God and he does not know what it is to complain of pain and misery; merged in the bliss of the Lord they pass by unheeded. His hand works, but his mind is given to the Lord. Such work without any idea of egoism is fruitful, blessing the doer, the deed, and the object of the work.

We find also the jnanins striving to merge their apparent self in the Universal Self, the Atman, through the process of discrimination. They look upon this phenomenal world of manifoldness as Maya and postulate the existence of one Reality behind it and in order to realise this Reality they make a search after it. To find out the unity underlying all this variety of forms is the goal of their lives. Their process of discovering the one Reality is rather difficult, but striving hard and by denying everything, viz. the world, body, mind, ego, they realise the all-blissful Atman and become one with it. Thus the Jnanins also surrender their ego to attain to perfection.

So we find that this egoism binds us fast to the world and until we are freed from its clutches, we cannot attain to the state of perfection. The idea of 'me and mine' which is born of this egoism makes us selfish, self-centered and narrow-minded, and is the cause of our sufferings in this world and the rooting out of this ego is the end of all Sadhana. Hence, by surrendering our ego and 'me and mine' to the blissful Lord, we attain to the summum bonum of life.

Prabuddha Bharata.

Meeting Ground of Eastern and Western Philosophy.

(BY SITANATH TATTVABHUSHAN.)

I once dreamed that I had paid a visit to England and after touring about the country a good deal climbed into the top of a hill, the highest hill in England, in company with two English friends. The

hill was not very high and did not command a very wide prospect. My friends marked my dissatisfaction and told me I had better go to Germany and climb a certain hill there. They said it would give me great satisfaction and even promised to accompany me there. I went there in their company and got up to the hill-top they had spoken of. What was my surprise when on looking about from that eminence I saw a very high mountain at a great distance,—one situated in my own country—and a number of *rishis* seated there. I even heard them chanting texts from the Upanishads—texts which were well known to me. The reader may smile, but dreams are dreams and are remarkably full of inconsistencies. However, immediately on seeing this vision, I told my English friends that I would go back directly to my country and climb into the top of that mountain. I was surprised to learn that my friends knew that mountain well,—much better than myself. They told me I might try to reach its top but that it was almost inaccessible, being full of the densest jungle all over it. They suggested that I should take from them a lantern which they kindly offered me,—one which would guide me through the dark mazes of my native mountain. I gladly accepted their offer and returned to India. I need not describe the difficulties and struggles through which I had to pass in reaching my goal. Suffice it to say that with the help of the lantern given me by my English friends I at last reached the mountain-top which had charmed and beckoned me and was gratified by sitting at the feet of the *rishis* I had seen from a distance and joining them in chanting the sacred texts I had heard.

The interpretation of the dream is this. The education I had received at school and college had taught me a superficial theism. The Brahmo Samaj, which I entered in my early years, somewhat deepened that theism. But the Brahmoism of those days was a crude dualism, holding that matter and the individual soul were quite distinct from God. The Samaj used some texts from the Upanishads and professed some veneration for the *rishis*, but it also taught that the philosophy of the Upanishads was pantheism, and was not favourable to pure religion. The ordinary Brahmo appeal to mere faith gave me no satisfaction. It did not satisfy even the cravings for *yoga* which the Brahmo leaders had excited in my heart by their teachings. I sought for light in higher British Philosophy, specially the Neo-Hegelian British Idealism of the last quarter of the nineteenth century, the most noted names in which are those of Green and Caird. This led me to a study of Kant and Hegel, the greatest of German philosophers. The critical method, specially its completest form, the dialectical, seemed to me to be the only true method of philosophical thinking. When I had got a clear grasp of the Absolute Idealism to which this method led, when specially I saw its bearings on the spiritual life, I was struck with its similarity to the philosophy of the Upanishads, which I had known in my early years but had not learnt to appreciate. I went back to its study and the light of the dialectical method illumined its otherwise dark and impenetrable regions. I found that our commentators, though they helped me much, had no clear idea of a *method*, and that if there had ever been a method in our native philosophy, as appeared certain from the lofty teachings of the Sankhya and the Vedanta at any rate, that method was lost. However, the fresh study of our Indian Philosophy greatly modified the Idealism I had learnt from my Western teachers, and I saw that if Western Philosophy was superior in method, our own philosophy was decidedly higher in spiritual depth and insight. There is very little of *sadhana* in Western Philosophy beyond the culture of the ethical life, whereas in Indian Philosophy *dharana*, *dhyana* and *samadhi* are the very essence of the Sankara Vedanta, and *bhakti*, *prema* and *seva* of the Vaishnava Vedanta, both of which I honour and accept with modifications. I close with the remark, in which perhaps many of my readers will agree with me, that in the thoughts and strivings of an educated Indian, Eastern and Western Philosophy must meet and give rise to a life more vigorous and harmonious than has ever been seen in the past either here or abroad.

The Devalaya Review.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.